THE PACIFIC

A religious and family paper

Volume LIV. SAN FRANCISCO, JULY 21, 1904 Number 29.

Pacific Theo Sem Reading Room

GIVE AND LIVE.

See the rivers flowing
Downwards to the sea,
Pouring all their treasures
Bountiful and free:
Yet to help their giving
Hidden springs arise;
Or, if need be, showers
Feed them from the skies!

Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes,
From their beauty shed:
Yet their lavish spending
Leaves them not in dearth,
With fresh life replenished
By their mother earth!

Give thy heart's best treasure,
From fair nature learn;
Give thy love—and ask not,
Wait not a return!
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.

—Adelaide Procter.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

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Beauty and Spirit.

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better nature of others. Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency. And if it came to the time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at faces they enshrine there, because beauty of spirit more than beauty of face and form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—The Watchman.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, July 21, 1904

FURTHER WORDS CONCERNING THE RE-ELECTION OF THE HON. THOMAS R. BARD TO THE UNITED STATES SENATE.

In the discussion between the Oakland Tribune and The Pacific concerning the re-election of the Hon. Thomas R. Bard to the United States Senate, the Tribune misinterprets and misrepresents The Pacific. We quote from its last editorial as follows:

"It is the assumption of The Pacific that Mr. Bard is opposed because he is a good man that is vicious. It is an insult to his opponents because it is coupled with the further assumption that improper motives prompt the opposition to him. * * * No one has objected to Senator Bard because of his moral or religious character. The objection to his re-election is based upon the fact that he has been an inefficient representative of the State in Congress. He was not elected to serve California in the church or to pose as better than anybody else. There are plenty of men of character and ability in California. Thomas R. Bard does not monopolize all the virtue in the lay ranks of the State; his ability is mediocre and the measure of his service so small that his followers must perforce urge his extreme goodness as his transcendant merit. By implication, this is an imputation on the personal character of all other aspirants to the Senate. It is likewise a reflection on those who regard Mr. Bard as inferior timber as a representative from this State."

Now, the facts are The Pacific has not assumed that Mr. Bard is opposed because he is a good man, nor has it aserted improper motives on the part of all or even a major part of those who are opposing him. That some are actuated by improper motives we have asserted and we again assert, and certainly the Tribune with all of its knowledge of politics, will not claim to the contrary. It is a well-known fact that there is in Northern California some opposition to the re-election of Mr. Bard because he would not put himself and the matter of his re-election into the hands of certain machine politicians. If Mr. Bard had been willing to place his campaign where he would have been under obligation to a gambling and race-track element there would have been no opposition from some of the quarters from which it is now coming.

All that The Pacific has said heretofore about improper motives was in reference to the articles which the Tribune was copying some time ago from newspapers here and there in the Northern part of the state. Our statement was that some of these articles bore the mark of being paid for in one way or another. We are still of that opinion. The Tribune is well aware that such things as inducements are offered in politics and that there is not always that disinterestedness which is calculated to make for the public good.

It is to be regretted that the Tribune has, whether intentionally or unintentionally, misrepresented The Pacific. There are those who read that paper who never see a copy of The Pacific, and they no doubt have been led to believe that this paper has been insulting some of the good men of the state. We prefer that this discussion should be on a higher plane. We believe that the best interests of the state and nation would be served by the return of Mr. Bard to the United States Senate. We believe that ministers of the gospel and religious papers have a perfect right to so declare themselves. The Pacific in coming to the defense of the ministers who were unjustly criticized and shamefully ridiculed by the Tribune, and in advocating the return of the Hon. Thomas R. Bard to the United States Senate, becomes in no sense a party paper, it does not enter the political field to advocate the election of Republicans to the state legislature as against Democrats; that would scarcely be proper on the part of a church paper; it simply takes it for granted, as the majority of the people seem to be doing, that the next legislature will be Republican, and urges therefore what it regards as best for the state and nation.

It is accordingly with pleasure that we make note of the action taken by the Congregational ministers of Los Angeles and vicinity at their meeting on Monday, July 11th. At that time the following was enthusiastically adopted: "Whereas, the Hon. Thomas R. Bard, while representing the state of California, in the Senate of the United States for the past four years, has discharged the duties of his high office honorably and with the spirit and ability of a true statesman; and believing him to be a man of unquestionable integrity and always moved by the broadest motives, broad in patriotism, and true to Christian principles; be it

"Resolved, therefore, that we believe the welfare of the state, both materially and morally, will be advanced by his return to the Senate of the United States far more than by the election of some untried man and therefore we pledge our support to his re-election."

Such action as that on the part of the ministers of Los Angeles and vicinity can be reasonably objected to only in one particular. In an association of that kind there might be found some persons who would not care to pledge themselves for a candidate's elec-

tion, and the resolutions would in our opinion be preferable with that part omitted.

We understand that there was present in the meeting at Los Angeles one minister who objected to the resolutions on ground somewhat similar to this, but with this exception they had hearty approval.

A Los Angeles daily paper, in reporting this action, says that there was a large attendance at the meeting and that it is significant as showing the feeling in the churches generally for Senator Bard, and that the methods of the opposition have made for him many zealous supporters in the churches.

It is nonsense for the opposition papers to assert that Mr. Bard is not a man of ability, that he is not as capable of representing California in the Senate of the United States as any man within our borders. Every well-informed reader of these papers knows to the contrary.

Senator Hoar says in his "Autobiography of Seventy Years:" "It has been the custom of Massachusetts to continue her Senators in public life so long as they were willing, and were in general accord with the political opinion of the majority of the people." This is one of the things which has given Massachusetts great influence in that body. Another thing is that it has usually had men of such high character as Senator Hoar. In the Hon. Thomas R. Bard, California has a man of just such sterling character, and it is to be hoped that the mistake will not be made of relegating him to private life. The Pacific is pleased to see that the indications now are that he will be re-elected. His re-election will make for righteousness—for right living—throughout the nation and the world; and in advocating it under the circumstances, this paper is not beyond the legitimate sphere of the religious journal.

The Religious World.

The body of the Rev. Dr. Alexander Mackennal of England, who died a few weeks ago, was cremated. This is but one of many things which indicate that cremation is growing all the while in popular favor.

The "Sunday School Times" says that Dr. R. R. Meredith's address on "Characteristics of the Bible," at the recent Southern California Sunday-school Convention, did a great deal to arouse and deepen interest.

Dr. Campbell Morgan is to have an assistant in his London pastorate in the person of the Rev. Albert Swift, now of East Dulwich Grove, England. During the last five years, Mr. Swift has received 328 persons into the membership of the church of which he is pastor.

In the Salvation Army procession in London, as they filed across the platform, in front of the chief-of-staff, the Japanese were cheered a little more loudly perhaps than others were. Just now the Japanese are showing themselves to the world as especially worthy of cheers.

Not long ago the Christian Endeavor World offered three prizes for brief articles on the subject, "What Kept Me from Joining Church." The second prize was awarded to the Rev. Charles P. Hessel, pastor of the Presbyterian church of Arcata, Cal. His article was as follows: "I was brought up in a Christian home, and from childhood was taught to love my Saviour, and that it was my privilege to profess him before the world by joining his church. The greatest difficulty standing in my way was that I had, through hearing others give their experience, been misled to believe that one is not a Christian unless he has passed through some wonderful experience, such as Paul, Wesley, and others had. For months I prayed for that experience. But one day, on reading of Lydia's conversion (Acts xvi: 14), I was led to see that although to some the change comes suddenly, like a cyclone, so that they can tell just the minute it came, to others it comes like the gentle dew of heaven. The next difficulty was to convinc myself that I could remain faithful, and not bring reproach to my Master. II Cor. xii: 9, helped me."

Northern California, with its many saloons, does not commend itself to Christian people as it would if they were not so numerous and conspicuous. The Sonoma County Citizen chronicles the surprise and disgust of some of the Southern delegates to the recent Christian Endeavor convention at Santa Rosa, as follows: "Many of the delegates from Southern California to the Christian Endeavor convention came from cities and towns where the sale of liquor has been prohibited for years. They expressed themselves in no mild manner at the great number of saloons in Santa Rosa and were greatly disgusted at having them so thick on the most prominent street and among the business houses. But even worse than the many saloons and their prominent locations to these people was the fact that there was no restaurant or hotel where they could eat without the liquor. A large party from San Diego refused to remain in one after entering, and after visiting several others sought the writer and asked for a place to eat where no liquor was sold. The only relief afforded to this condition was the Salvation Army, which served meals regularly during the convention at their barracks."

During the week that the Pan-Presbyterian Council met in Liverpool, the Rev. Dr. John Watson (Ian Maclaren) gave a sermon in his own church on the subject, "The Genius of the Presbyterian Church." The British Weekly reports some of his remarks, as follows: "He said nothing could be in worse taste or was more likely to offend against Christian charity than to criticize or ignore other branches of the Christian church, and this would be unpardonable when this city of many denominations was giving so cordial a welcome by the hospitality of the lord mayor and many citizens to the world congress of their church. It was to him a subject of gratitude that their church, while seeking her own prosperity, desired that every other should flourish, and that, while she valued her own educated and ordained ministry, she yet recognized the orders of every branch of Christ's church, and was willing to have fellowship with all willing to hold fellowship with her. Every corporate body, ecclesiastical or social, had its own genius, which gave it color and shape, and no church had an individuality with clearer outline or historical spirit more insistent than the Presbyterian Church. The first of its chief features was that it illustrated the ideal of democracy in combining liberty and authority. The second feature was the combination of knowledge and faith. They could claim that their church had maintained the highest average standard of scholarship in the ministry. The complement of that educated ministry had been an educated people. If the kirk had done nothing else for Scotland, it had done much by making the people think, and by

creating a nation of theologians. The third characteristic of the Presbyterian Church had been her combination of firm discipline with affectionate care of her people. No one, said Dr. Watson in closing, could go to the congress this week and rejoice in the growth and prosperity of his church without an accompanying regret that all Christian people could not meet in one congress, and that Christendom had so many divisions. Let them, however, comfort themselves with the thought that just as the various peoples who made up our empire, by the cultivation each of its own special qualities, had enriched the general commonwealth, so each body of Christians might, in the day when God restored the captivity of Israel, bring its own treasure to the common good of the united church."

Under the caption of "A Deed That Counts," the Honolulu Friend says: "Christian comity is a real thing in this territory. Sometime ago a gentleman on the mainland sent Rev. G. L. Pearson $1,000 to begin Methodist work among Chinese. Looking carefully over the ground, he found it well tilled by the Hawaiian Board, and felt that he must decline to use the gift for partisan religious purposes. Later on it was proposed by the Hawaiian Board to inaugurate a mission among the Koreans on the Island of Hawaii, but learning that Mr. Pearson had Methodist evangelists busy among this people at all the principal points, the board at once decided to leave this field to the Methodists as long as they could fully occupy it. Last month again it was learned that Mr. Pearson had completed arrangements to send a Japanese evangelist to Koloa. Immediately negotiations followed showing that Mr. Pearson was entirely unaware that the board had been working Koloa as an outstation for years and had quite a company of Christians there. Upon hearing this he decided to leave this district to the board and enter the Kapaa-Kealia-Kilauea region, bespeaking from Koloa plantation the same aid for the board's evangelists that he had secured for his own. Such a history as this argues a splendid future for the Christianity of this territory. Though of differing name, we are all comrades of the cross, marching under the same Leader, and we can not afford to clash. Co-operation and comity are the order of the age, and as long Rev. G. L. Peason and the Hawaiian Board labor side by side, Methodists and Congregationalists in Hawaii are bound to support one another as fellow companies in the grand army. The Board put on record by special vote its appreciation of the kindly, generous action of 'the bishop of Methodism in the islands,' as those who know him love to call him." The growing spirit of comity among Christian denominations the world over is one of the most gratifying signs of the times. We wish there were more of it on the Pacific Coast; but recent years have witnessed great advancement. Not very many years ago there were not a few of our Methodist brethren who did not regard a community as properly churched until it had an organization of their order. As Christians come to know one another better, that feeling is passing away. It exists to some extent, however, yet to-day. Not many months ago some Congregational people were unable to dissuade a presiding elder from a move to organize a church in a community of two hundred persons, well cared for religiously, until they had brought to bear on him the influence of several leading Methodist laymen and ministers. We put laymen before ministers here and we are of the opinion that it is more through the former than the latter that the most fraternal relations are to be brought about. But, be this as it may, there is no doubt that co-operation and comity are the order of the day, and he who withstands them is sure to go down under the wheels of the car of progress.

THE INTERNATIONAL SALVATION ARMY CONGRESS.

The recent International Congress held in London by the Salvation Army was among the most remarkable religious gatherings of the day. The congress attracted the attention of people of all classes, and its proceedings had extensive report in the daily papers of that great city. General Booth made more than fifty addresses and was the life and inspiration of the congress throughout.

The meetings were held in a hall in which 6,000 persons can see and hear with comfort. A staff correspondent of the British Weekly writes as follows:

Wedged among the shilling-ticket crowd on Saturday afternoon, I realized for the first time how vast is the multitude of adherents outside the immediate ranks of the Salvation Army. There is a section of Christians in every denomination who circle round the general like moons round a planet. They retain their own church fellowship, but like those tertiaries of the Franciscan order who in death were clothed in the grey frock and cowl, these friends of the Army would wish to sleep at last in the Salvationist's scarlet jersey. St. Francis well understood how to use his formal adherents, and General Booth owes to the "friends outside" some of the costliest gifts that have enriched his coffers.

The platform was like a vast geranium bed, the yellow, brown and orange of human complexions showing dimly against the glowing red of countless uniforms. Behind the general sat the inscrutable-faced Chinese, tired of long speeches, smiling politely when the masses beneath them were swept away in floods of laughter, statue-like in their black headdresses and silk jackets. The Japanese were gay and chirpy, very conscious of their national importance. Higher on the platform sat the merry, fair-haired Germans, and opposite them the Italian contingent, some of whom looked rather like transpontine brigands, black-visaged, yellow-sashed, the women in green aprons. Each individual in this immense host pours the treasure of his love and duty at the general's feet. His reference to "my employers" is received with tender incredulous smiles. "I am your Pope tonight," he remarks, as he musters the Italians for the singing, and so he is, a real Pontifex maximus, a royal soul.

To the rank and file the general is an apostle, a holy man of God speaking as he is moved by the Holy Ghost. It is beautiful and inspiring to watch the aged leader with his comrades. There are sorrowful memories which neither he nor his children seek to hide from us— bereavements and desertions and the voice that whispers "Sancte pater, sic transit gloria mundi." But the joy of this wonderful re-union overpowers them all. "Just the same as he always was," says an officer from the provinces, as the tall, lithe figure moves about the platform, directing, controlling, drawing out the meaning of every chorus, leading the "hallelujahs" and the "glorys." What passion in the voice as, after the meeting has sung the line, "His blood avails for me," he cries out four times over, "Praise God"! He stands there like an invincible captain, "triumphing o'er gray time." The elastic and vigorous frame is scarcely

touched by age. While he lives, the army he founded must go forth conquering and to conquer. His voice alone shows signs of hoarseness, and the long autobiographical address of Saturday was very imperfectly heard. On Monday night, from a better place, I heard every sentence. The tremendous personality of the general overshadows even his son and daughters. Mr. Bramwell Booth, who has become very gray, is the quietest and most self-affacing of men. He is not marked on the programme to conduct a single important meeting, but he is constantly at his father's side, and is the real organizer in the background. Commissioner Booth-Tucker bears evident traces of his recent heavy sorrow. Miss Eva Booth inherits her father's readiness and resource, and her ringing voice reaches every corner of the wide hall. Mrs. Booth-Hellberg is gentle and refined, with a persuasive and graceful eloquence.

The happiest sayings of the week were the general's interruptions to the hymns. These will live when his formal speeches are forgotten. Sayings like this, for example: "Oh, my comrades, my comrades, my comrades, we are ruined for want of simple faith." Or this: "When we sing 'Draw me nearer,' some think we mean, Give me happy experiences, delightful foretastes of heaven. No, we mean, 'Draw me nearer to the cross; make we willing for suffering.'" And the answer, "Yes, Lord, yes," swept over the audience like a sighing breeze.

The Opening Ceremonies.

The following highly interesting account of the opening ceremonies we give from the London Christian:

At seven o'clock Mr. Bramwell Booth, chief of the staff, took up his position with Mrs. Booth in the center of the platform, and the proceedings were opened with a hymn and prayer. Then followed a remarkable sight—the entrance and reception of the various contingents from abroad, clad either in national costumes or picturesque uniforms. Each contingent in turn filed across the platform, some marching to the strains of their own bands, but all cheering and waving flags and handkerchiefs. Each was headed by its territorial commander, and by standard-bearers carrying the national or colonial flag, crossed with the familiar "blood and fire" banner of the Salvation Army itself. The procession was led by a large contingent from Holland. Then came the united delegation from France, Italy, and Belguim, followed by gaily-attired Danes and Icelanders. One of the largest companies was that from the United States, numbering 400. There were California Chinese, and a detachment of negroes. South Africans were few, as the authorities had forbidden any of the Zulu, Kaffir, and Hottentot Salvationists to leave the country.

A contingent from Sweden was followed by 200 men and women from British North America. The Canadians were for the most part dressed in crimson, but they included a couple of blanketed pioneers from the Klondike, and a squad of red Indians in buckskin and beadwork; a dozen boys and girls from Bermuda were attired in white cotton, and there was a party of bluejackets from Newfoundland. The Australasian delegates numbered about fifty, and came not only from the various States of the Commonwealth, but from New Zealand and Java. Switzerland was represented by men arrayed as Alpine guides, with ropes and alpenstocks complete, and "lasses" brilliant in red crossed with white. A specially hearty cheer greeted the score of Finns; and a warm reception was also accorded to the large force of Germans in many garbs. The West Indian detachment was composed impartially of whites, blacks, and "colored persons," with an odd Chinaman thrown in. A little party of Japanese carrying the solar flag of the Mikado's empire was warmly welcomed. Then came two striking groups, from Norway and South America, and last of all a brilliant representation of India and Ceylon, their officers hiding European origins under Oriental names and raiment.

General Booth's Welcome.

More than an hour was occupied by this procession crossing the platform. When eventually the last company had taken its place in the arena, General Booth appeared, and the audience rose and gave a characteristic salute of cheers. After further praise and the reading of Scripture, the chief officers of the various contingents mounted the platform, one by one, to deliver their messages. These were full of expressions of loyalty and affection to the general from his followers in every land, of congratulation on the achievement of the past, and of determination and hope for the future. This over, General Booth proceeded to deliver his address of welcome to the 6,000 foreign delegates and the representatives from all parts of the British Isles, who had come together to take part in "one of the greatest religious assemblies the world has ever known." Referring in detail to the various countries represented, he described the Japanese contingent as representing the pioneers of a missionary revolution which would surpass anything that had yet taken place. The death of the Salvation Army has often been predicted, but, like a monarch of long ago, it is an unconscionable time in dying. When it ceases to fulfill its mission, the sooner it dies the better. To-day it is strong and vigorous, and the reason why it lives is: It is founded on love to God and man, the eternal truth of God's word, the infinite wisdom, and the inexhaustible power and mercy of God the Father, Son, and Holy Spirit. In conclusion, the general voiced the lord mayor's welcome, and a cordial message from the king, which he had received from his majesty in the course of Wednesday's interview.

Growth of the Army.

The great temporary hall in the Strand which had been erected for the congress was opened on Saturday afternoon, when General Booth dedicated this "new temple to the glory of God and to the service of the international congress." Realizing that the occasion called for some review of the course of events leading up to the present position of the army, he traced the progress of the movement from the hot July Sabbath afternoon thirty-nine years ago, when he opened a short "salvation campaign" on the Mile End waste. He declared that the Salvation Army is now "singing its way round the world, and spreading the idea of a religion of happiness. Coming to the present strength of the Salation Army, the general reminded his hearers that the number of countries where their flag is flying is forty-nine; corps and outposts, 7,210; officers and cadets number 9,539; local officers who do other work for their living, 45,330; registered junior members, 325,600; 644 social institutions, and sixty-three periodicals; 12,000 bandsmen play without fee or reward; and the yearly number of persons supplied with work or passed into situations is 67,637.

Commander Booth-Tucker, chief of the Salvation Army in the United States, said that the general was

loved and revered by all classes in that country, from the President and Senate down to the poorest in New York. One of the delegates present, who had served for two or three years as chaplain with the United States forces in the Philippines, had offered himself to add a fiftieth country—Mexico—to the Salvation Army's list; and a Californian, who owned one or two gold mines, had offered $1,000 for that purpose, with $100 a month till the work was well on its feet. Other officers also took part.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The division of the church into many denominations has been caused largely by the fact that it has not known what to emphasize in doctrine, and because it has, too often, put a strong accent point where none should have been, and omitted it where the law of valuation says it ought to have been, and as to individual churches, most of the troubles in them can surely be traced back to the same lack of skill in placing the emphasis.—The Westminster.

Almost every man who has by his life work added to the sum of human achievement of which the race is proud has based that life work largely upon the teachings of the Bible. You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word, and not hearers only."—President Roosevelt.

Secretary Taft and former Secretary Olney, at Harvard commencement, expressed differing views of the Philippine problem, but avoided any seeming clash. Secretary Taft had all the better of the position, yet it should be of advantage to the university young men to be set thinking by the divergence of great men's opinions. If they are taught by this incident that there are two sides to every question and that the right may be determined only by deep thinking, they will have added much to their four-year course. Even great men get on the wrong side of great questions by speaking without mature deliberation, and once they have spoken it is hard to get over on the right side, for few care to make the confession of error. Then again the exhibition teaches that questions of state may be discussed without any anger and expletive.—Pittsburg Gazette.

The reception given to General Booth last week by the king was not only an evidence of the unfailing tact and courtesy of Edward the Seventh, but indicated at the same time the striking change which has come over public feeling in regard to the work of the Salvation Army and its remarkable leader. It is only fair to admit that this has been brought about by what is called the social work of the army. By that branch of their "service" the Salvationists have not only removed the reproach of instability which clings still to much of their religious work, but they have set an example to all the churches, and gone far to solve a problem which most other religious bodies had been content to regard as insoluble. Even those who find their methods of worship most repulsive, are bound to admit that while most other Christians have talked about saving the masses, the Salvationists have acted; and that, latterly, at any rate, they have gone about their work in the most common-sense fashion, remembering that men have bodies as well as souls.—London Examiner.

Working with others harmoniously and effectively is one of life's most difficult accomplishments. To have the right measure of positiveness and deference, of push and restraint, of speech and silence, is to put one's self under rigid training in spirit and word and deed. It is a fine art to know just how to give others one's best thought in a committee meeting without seeming to be over-insistent. Nor is it any less an art to receive with courtesy the unripe and aggressive dogmatizing of the man who thinks he "knows it all." Said a Christian worker, in discussing the availability of a prominent business man as a possible member of a special committee: "Oh, yes! he's a strong man, and full of ideas, but he never seems to take any stock in the ideas of any one else." And the conclusion was that the committee would be better off without him. True co-operation is possible only when each co-worker is patiently seeking light from his associates, and as patiently giving them as much of his best thought as they will absorb, without expecting that all his own ideas shall always prevail.—Sunday-School Times.

Unitarians sometimes, we think, overstep the bounds of discretion in claiming as of their own faith men and women of renown who would not make the claim for themselves, and who in some cases would resent it. But in the case of President Eliot of Harvard University we need have no scruple. One of the marks of independence throughout his career has been that, while he was impartial in the administration of the affairs of the university, he never hesitated on a fitting occasion to avow himself a Unitarian and to state the grounds of his faith. This commencement season has been notable because so soon after his seventieth birthday much notice was taken of him and his thirty years in the president's chair. We might say, if we must boast, that, while he is the only Unitarian president of a university in the world, he is by general consent described as one of the best university presidents in this country or in any country. It is a sign of the catholicity of the university that Bishop Lawrence of the Episcopal church, at the dinner of the alumni, took the place made vacant by the death of the late lamented Samuel Hoar, who was vice-president of the American Unitarian Association.—Christian Register.

The Monroe Doctrine, which is often denounced on the Continent as both insolent and injurious, is distinctly beneficial to Great Britain, to Europe, and to the world. It is beneficial to Great Britain because, while it does not in any way increase the danger of Canada from her mighty neighbor, it helps to shelter her, and the West Indies with her, from any menace coming from any European power. No state could hope, even if it defeated Great Britain or France, for any acquisitions in the Western Hemisphere, because any demand of the kind would lead to a second and almost hopeless war with the United States. It is beneficial to the world because it retains one hemisphere in peace and independence, leaving its component states to work out their own destiny in their own way and try experiments in governing without interference. And it is beneficial to Europe because it immensely reduces her material for dangerous jealousies. If for any reason, that doctrine became null or were suspended, all Europe would be at war for slices of Spanish

and Portuguese America. It was suspended, indeed, within living memory for a few months by the American Civil War, and instantly a French army was encamped in Mexico, to preserve, Napoleon said, the future grandeur of the Latin races!—London Spectator.

This talking about some people "proposing to make people good by law," makes us tired. Who ever proposed to do such a thing? Who ever heard anybody proposing to do it? We are aware that the apologists for the legalized rum traffic falsely accuse the opponents of that monster crime of "proposing to make people good by law," because they oppose the licensing of the saloon. But, to all persons not blinded by partisan prejudice, the difference between proposing to make men good by law and proposing to prohibit the traffic in intoxicating liquors is as great as the difference between proposing to make a thief an honest man by law and proposing by legal enactment to make it unlawful for him to steal, and possible to imprison him if he does steal. Prohibition does not propose to make saloon-keepers and rum-sellers good by law. They know very well that that would be a hopeless task. But they do propose, by prohibiting the licensing of saloons, to prevent them and the devil's agents who run them from seducing the innocent boys and young men of the country, converting them into drunkards and ruining them. It is this devilish drunkard-making business that they propose to prohibit and destroy, by having wholesome prohibitory laws enacted and enforced—by legally punishing the saloon-keeper and rum-seller for violating every principle of brotherhood and justice. They do not propose to make for ruining innocent boys and impoverishing and debauching society through the legalized saloon as their agent.—The Religious Telescope.

REASONABLENESS THE TOUCHSTONE OR TEST OF TRUTH.

[A sermon by the Rev. Dr. John Watson (Ian Maclaren) at the Pan-Presbyterian Council, in Liverpool, England. Text: "I beseech you by the reasonableness of Christ." II Cor. x: 1.]

Gentleness is in itself so beautiful a word, and would form so excellent a text, that one hesitates to exchange it for any other term, but gentleness is not quite what St. Paul intended in this appeal. The word which is translated gentleness has only come to assume that shade of meaning by a fortunate usage, and first of all conveys something more profound. It enshrines one of the most characteristic ideas of Greek thought, and one which might with advantage be acclimatized in our own thinking. The root is a word which means to be like, and so by an easy transition to be seemly, and our noun therefore has the sense of what is reasonable, or, as I have put it, reasonableness. This conception was not Jewish, for the Jews were not a conspicuously reasonable people, but it was of the essence of the Greek mind. The Greek believed that there was a certain standard of fitness which it might not be easy to define, but which was quite recognizable, and by which everything should be judged. It was not enough that any way of speaking had a certain authority, or that any line of action had the popular suffrage; the Greek referred it to his permanent and independent standard—was it according to reason? Both thought and deed had to be estimated, not by the force behind them, or the number of people in their favor, but by their conformity to reason, for surely the supreme end of life, as Bishop Wilson, so dear to Matthew Arnold, used to say, is "to make reason and the will of God prevail."

Just as the Jew believed—to make this principle of reasonableness plainer—that there was such a rule in the universe as perfect and unchangeable righteousness, by which all actions are to be tried—a righteousness which does not vary with the fashions and moods of any generation, which can neither be manipulated by any school of morals, nor disestablished by a popular vote of any kind, any more than you can change the sun in the heavens by new theories of light—so did the Greek hold that there was perfect and unchangeable truth by which all thinking was to be tried. There must be an ideal, distant yet distinct, in every sphere of human knowledge—a standard of beauty, by which we pronounce the Apollo Belvidere or the Venus de Medici perfect, a standard of sound by which we judge the notes of music, a standard of quantity by which we are certain the whole is greater than its part. You can not call the head of a Satyr lovely; you can not mistake discord for harmony; you can not imagine a place where two and two make five, unless you happen to be insane. Must there not be some rule which will be to our common ways of speaking and thinking what gold coinage is to paper money, a standard of judgment, and a goal of attainment? So far as we think like that we think truly; so far as we attain we are personally more perfect; and what we may say of ourselves, or others may say of us, does not matter. The world of thought is not a chaos where truth and falsehood are local and provisional terms, and where it matters nothing whether a man talks sense or nonsense, so long as he and his circle are satisfied. There is, as Plato would put it, "a law of things," and you always trifle with law at your risk.

There is not one of us but pays homage to what we call the fitness of things. We feel about some action or speech, this may be very taking, but it is not seemly, and we know that although this kind of thing may pass for the time, it would never do if life were constructed on such lines. Or we feel, again, this may not catch the ear of groundlings, but the world would be a very harmonious sphere if this were the fashion of it. Above all party cries and empty forms and sudden crazes and hereditary prejudices, sounds the majestic voice of the higher reason like the boom of the cathredal bell in Giotto's Campanile, above the confused noise of the carnival in the street below. But whose voice is this, with its note of eternity? Is it not that of God himself, who is the supreme reason, as he is the supreme righteousness, from whom to deflect is falsehood, to whom to conform is truth? What is becoming is divine; what is divine is becoming. Amid considerable confusion in the moral world, some lines do emerge to prove an unseen intellectual order, and one may fairly cling to the belief that our minds are not flung like vessels without compass upon a restless sea of opinion, but that there is some Pharos of absolute truth,

> "A mark of everlasting light
> Above the howling senses' ebb and flow."

Reason remains the law of the spiritual universe, as Hooker has it in one of the noblest passages either of theology or literature: "Her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage—the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition so ever, though each in different sort, yet all

with uniform consent admiring her as the mother of all their peace and joy."

If one asks how men can with their limitations recognize what is true, we answer in exactly the same fashion, as we recognize what is right. We have a faculty which reflects the perfect standard of righteousness, just as the clocks in our houses, more or less correctly, repeat the standard time. Conscience is perpetually passing judgment on the moral character of actions, and in the main we obey her voice. Reason is a similar faculty, which estimates the truth of things, and is the echo of the eternal mind, and reason is ever condemning or approving ideas on the ground of their being true or false. We hear this voice also, and sometimes obey it, but we are apt to forget that one is as much bound to repudiate an idea because it is untrue as to refuse to do an action because it is wrong. No doubt our reason is often dark, and requires to be educated, just as our conscience is faulty and requires to be refined. If our clocks are neglected, they may go too fast or too slow, but it still remains that the majority of clocks are attempting to be at one o'clock when the gun fires. Reason may be biased by some error, theological or social or national, and the light that is in us be darkened, but still reason in the long run does assert herself, and is for all practical purposes the replica of the eternal law. "It is," as the Greek tragedian taught us, "no child of to-day's or yesterday's birth, but hath been no man knoweth how long since."

When one suggests that reason is the arbiter of truth, he does not undervalue two other sources of authority. Reason does not supersede that revelation of the character and will of God which is contained in the Holy Scriptures. According to the belief of the Christian church, the eternal has communed with certain persons, as, for instance, the Hebrew prophets or the holy apostles, whose souls were susceptible and whose ears God had opened. They received such clear and living ideas of truth that their words have become an inspiration and a guide to their fellow-men. If the principle of inspiration is apt to be belittled in the present day, it is worthy of remembrance that eminent men of science have traced the most luminous thoughts to a spring beyond themselves, and beyond all men. Helmholtz in his delightful autobiographical sketch declares that good ideas often come actually in the morning on waking, and Bauss has this note: "The law of induction, discovered January 23, 1835, at 7 a. m., before rising." They were conscious reinforcements from the source of all truth. One can see the development of a sixth sense in the race, and may well believe that with every age an increasing number of persons will hear the voice of God as did Abraham and Isaiah, St. Paul and St. John. It is one thing, however, to believe that God is truth, and has specially declared himself through a receptive race, and another to accept any book, without question, as an infallible standard of truth. It is evident that such Scripture could only come to us through a human medium, and nothing can guarantee the veracity of the medium except the inherent reasonableness of his message, and of that the human reason as the reflection of the divine must be the judge.

Nor does reason belittle the authority of the church, for it would be huge self-conceit on the part of any generation to ignore the stored wisdom of the past, and most unscientific not to avail ourselves of the work that has already been done. Intellectual culture is acquired by the study of the best that has been taught and written, and spiritual culture can not afford to fling away the riches of an accumulated heritage. The church is the treasure house of spiritual discoveries, experiences, endeavors, victories.

> "The souls of now two thousand years
> Have laid up here their toils and fears,
> And all the agonies of their pain."

The voice of the saints speaking in councils from the Council of Jerusalem unto the last which has been guided by the Spirit of God, or speaking through the creeds from that first profession of faith in Jesus, with which the apostolic church began her theology, to her last deliverance on doctrine, is very impressive and informing. But one remembers here again that the church is made up of fallible men, and that the church has often erred. Reason must therefore sift her utterances also, and separate not merely what is true from what is false, but very often what is local and temporary from what is universal and eternal. And so the final appeal must be made, and as a matter of fact is made, to the voice of reason.

One of course does not forget that the authority of this high court of reason is constantly impugned from opposite quarters. Cardinal Newman was never weary of depreciating reason as a guide in religion, and at last, in what seemed to many intellectual despair, placed his own under the control of the Roman church, and Protestantism, forgetful of the main principle of the Reformation, has more than once in sheer panic lost faith in reason. It is well to be reminding ourselves that God himself planted this faculty in our nature, and that it is illuminated by his own Spirit. That it is the one faculty whose function is the study of truth, and that it is to this faculty that God makes his appeal. His complaint in the Old Testament is that "Israel doth not know, my people doth not consider," and in the New Testament Jesus' appeal was to human experience—"what man of you." The ideal person of the Old Testament is the wise man, and the beginning of religion in the New Testament is when a man repents and changes his mind. Christianity, of all religions, should be the last to appeal to credulity, and to teach superstition; its appeal should be ever to a man's judgment, and its hope to establish it in truth. The business of reason is to sift what is real from what is unreal, to crush and wash the quartz, to gather the particles of pure gold, and to offer the precious metal for the acceptance of faith. Reason searching the Bible and traveling through the history of the church, leaves the chaff and keeps the corn, taking Abraham's splendid faith, leaving the intended sacrifice of Isaac; taking the pity of God over Nineveh, and leaving the fanaticism of Jonah; taking the spirituality of the psalms, and leaving their fierce invectives; taking St. Paul's love for Christ, and leaving his rabbinical arguments; taking the patient study of the fathers, and leaving their fantastic allegories; taking the institutes of John Calvin, and leaving his persecution of Servetus; taking John Knox's courage, but leaving his frequent roughness; taking the Puritans' earnestness, but leaving their narrowness. And we know what to take by its radiant reasonableness, because nothing can be more becoming, more winning, more satisfying, and more like God. This we ought to believe is a reasonable world, wherein the reason planted in the human mind will harmonize with the reason which speaks from without, and therefore we need neither deny nor suspect this high faculty which God has set as an inner light within the soul. As one of the most spiritual philosophical think-

ers of our day, the present Master of Balliol, has written: "Reason lies nearer to us than any external authority, and no outward evidence can be sufficient to overturn its testimony. * * * It is only because the content of a revelation is implicitly rational that it can possess any self-evidencing power or exert any moral influence on the human spirit."

It remains, however, after we have fully appreciated the faculty of reason, and have vindicated its proper function in the sphere of religion, that we must join with one heart in thanking God for the revelation of Jesus Christ. As there can be no conflict between reason and faith, since they have different functions, so there can be nothing but harmony between reason and Christ, because Christ is the answer and fulfilment of reason. What the light is to the eye, Christ is to human reason. He reveals that perfect image of God and of man, and that perfect rule of life and character after which the human mind by many sages and saints has been earnestly seeking, and which in the words and work of Christ it recognizes and welcomes. If human reason be the dim shadow of the divine reason, then Christ, who is the Logos of God, by virtue of his deity, is also the supreme reason of man, by virtue of his humanity, and in Christ reason, divine and human, meet and blend. Christ becomes, therefore, to us the standard of thought in religion, not by the imposition of God, but by the constitution of our nature. He only thinks rightly who thinks with Christ. He who commits his mind as a docile disciple of the Spirit of Christ is delivered from the bondage of error and brought into the liberty of truth, and the highest point of religious certitude is reached when the Christ within the Bible speaks to a man and is answered by the Christ within the man. While apart from Christ

"The intellectual power through words and things
Went sounding on a dim and perilous way."

Since the true light has shined, it is our duty, our wisdom, our salvation, to follow him till every thought be brought into captivity to the obedience of Christ, to whom with the Father and the Moly Ghost, one holy and undivided Trinity, be glory, as it was in the beginning, is now, and ever shall be, world without end.

Acorns From Three Oaks.

Aloha.

That brave little church at Pacific Grove which some happy soul christened "Mayflower" approaches next Sunday a happy day in its history. Its hearty and hospitable folk whose fellowship has gladdened many Pacific readers and pastors, has finished in good taste the comely building which heretofore, while substantial and comfortable, has not expressed their sense of the completeness and beauty which a church home of the followers of Jesus Christ should have. It corresponds better now with the fine Chautauqua auditorium and the improved buildings of the beautiful seaside resort. They have asked their old pastor, Rev. E. S. Williams of Saratoga, to be with them Sunday, July 24th, to express the fellowship of the churches and to aid them in dedicating the refitted church free of debt. He is very glad to go.

The three hundred dollars deficit does not look at all alarming if friends who love Pacific Grove and believe in it will bear a hand of help. "Many hands make light work." "Where there is a will there is a way." "The Lord loveth a cheerful giver." "The silver and gold are mine." We cannot wait until the next Association to ask aid, but want to report, as before, a church with all bills paid.

So friend who dost watch every move for God's kingdom on our growing Coast, the Plymouth Rock building in the Grove is the strategic point for next Sunday, the storm center for the gusts of fellowship. If you can only send Bro. Lucas a dollar send that, or the promise of it. The little Saratoga Endeavor Society voted its loving little lever of helpfulness—a good example for the Endeavor societies which feel the influence of Mrs. Lucas' unsparing efforts to promote a broad-minded charity among them. Send a postal card with a modest promise, conditioned on all being raised. Mayflower has never once failed the call for her apportionment and her loyal body-guard are ideally worthy of our help. To Aloha it seems the brightest, sweetest seaside home in all the world, such is his fond partiality for it. Some day he will tell you a secret of its thought for the Pilgrim pastors and when you learn it brethren you will be glad if you have put in your oar for the good gospel ship. Some ore, too.

Human Debris.

If any fine young fellow thinks my late anti-smoking acorn smacks of asceticism it might help him to see some of the footsore Californians who wend their weary way up the gentle ascent to my home to seek for bread. Perhaps for work. They are not wickeder than Eastern tramps. But they have a forlorn look. Dusty, grimy, sunburned, with great packs of blankets on their backs they are sad specimens of degenerate human nature. Their bed is some convenient barn or some leaves scraped together under a sycamore by a brook. They cook some old coffee grounds over again in some worn old peach can. They haven't a nickel to pay carfare or to buy a glass of beer to quench the thirst the delusive tobacco has burned on their feverish lips. Tobacco is the devil's kindling wood to start the fires of intoxication. Oliver Wendell Holmes said of Henry Ward Beecher's great campaign in England: "No tobacco user could have made it." I sometimes think every man's life in this century is to be as strenuous as exceptional men's lives in the last century and I shoot an acorn at the habit which hurts my brothers. Life is richer without tobacco than with it.

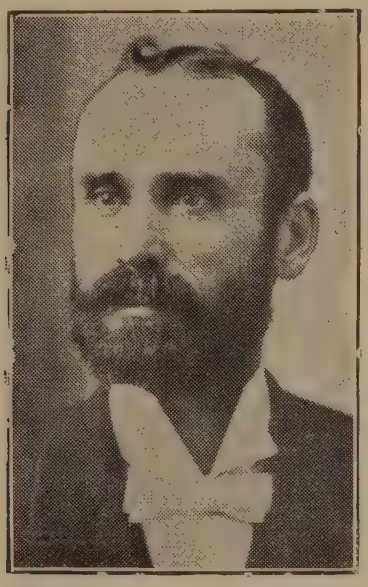
Ah Sing Sing.

Saratoga is favored with a musical singer of most quaint and characteristic Mongolian songs. He had early practice in the mining camps of the Sierras, where the boys claimed he quite outdid the strolling performers who came to sing and play for their amusement and gold dust. He is exceptionally welcome at the outdoor festivals of the white people, where his Chinese drum and drumsticks and his oriental order of expression make him a prime favorite. He recently had a visit at his quarters from some enthusiastic Minneapolitans, who were delighted with his obliging entertainment. Dot and Honey Bee went so far as to salute the genial old singer on the spot and their appreciative parents could not find anything in their constitution or the constitution of the American nation or the constitution of things to forbid. If any minion of the law should lay hands on our Ah Sing Sing to work the Exclusion Act on him there would be such a riot in our little foothill town as would rouse Roosevelt.

THE ORIGIN AND GROWTH OF THE SOCIETIES FOR THE FRIENDLESS.

Rev. E. A. Fredenhagen.

I have been asked to write an account for the readers of the Pacific of the origin and growth of "The Societies for the Friendless." In complying, I shall try to be ex-parte, if that be possible, and portray facts



REV. EDWARD A. FREDENHAGEN, A. M.
Founder and General Superintendent of the Societies for the Friendless.

as I think they will appear to others thoroughly acquainted with the rise and spread of this non-sectarian, interdenominational missionary society, which has undertaken the redemption of the peoples below the crime line. I know I will be pardoned personal mention, for reasons that are plainly apparent, for in the beginning the movement began to be formulated on a plan which, through a series of years, had slowly formulated in my own mind. It grew out of an effort to stretch the parish organization wide enough to cover all the unchurched masses in a given community. This extended over a period of years, until it became manifest that a considerable portion of the average church could affiliate with neither the necessary methods nor the class of people reached. But the most discouraging feature was that while the methods employed reached the lowliest, these could not be attracted to the ordinary church house, and proved clearly unable to comprehend and live up to the church's teachings. They were below the line of preaching. Long study and experience brought me to two fundamental postulates: First, that the submerged classes must be reached through the methods of Jesus before they could comprehend his teachings; and, secondly, that these methods must be expressed through a specially organized and equipped missionary society, based upon applied Christianity. i. e., the central idea of the church missionary society interdenominationally applied; must be reinforced by all the findings of scientific charity. But how? Of church missionary societies there were many, of charitable associations not a few, but of the combination of the two the "authorities" had not heard. A careful study of much territory and many movements revealed nothing orthodox and evangelical which in any way comprehended the complete economic, civic, social, and spiritual redemption —the full redemption—of the lowest classes. I took the only alternative, and organized a new movement, calling it "The Society for the Friendless."

The choice of the field below the crime line was on this wise: During my study of the problem, I spent some time in Wisconsin, with Rev. George W. Jackman, D.D., superintendent of the American Home-Finding Association. This society labored primarily for homeless children and youths and deserted wives and mothers, but also had a department for ex-prisoners. I found the people very tender and helpful toward all but the prisoner, and when he was mentioned, they coldly turned away. It clearly appeared that here were men whom no one wanted, and who contained the elements of their own undoing. Careful study of the territory west of the Mississippi showed that practically nothing was done to help them to honorable self-support upon their release—the most critical time in their history. It followed that there was no comprehensive and orderly propaganda for the redemption of the criminal classes and the prevention and cure of crime. A few isolated efforts had been made, but these had either perished, or were later absorbed into the Society for the Friendless.

The first step was the opening of a home for ex-prisoners in Topeka, Kan., whither we had been directed by an official in the National Conference of Charities and Correction. My wife became matron of the home, and through her influence over the weak and broken men who came to us must be attributed the marked success of that department. Right here let me say that in the time of uncertainty when we were leaving the settled parish to go out into an untried field, the only support our faith in Jesus Christ and his power to sustain a movement for the redemption of "the least of these" his brethren in the prison—in these days of uncertainty, when the leading of the Holy Spirit was not clear, as well as later, when we went out, not knowing whither we went, she was to me both comfort and inspiration. But for her, the work would neither

MRS. FLORENCE S. FREDENHAGEN,
(AND DAUGHTER FAITH)
Matron Central Temporary Home.

have been begun nor extended to its present proportions. Her influence over the men will be seen from this one incident: During one of our visits to the state's prison, she met a cross and uncouth young man, who at sixteen had been sentenced for ten years for a trifling offense. She spent an hour comforting him, for he felt that his life had been ruined. From this meeting began a correspondence which lasted until we secured his release on a commutation of sentence. After some delay, he wrote us out of the heart of old Mexico, and in touching words couched his obligation to the woman who, he said, was the only one who had ever stirred him to his best manhood. That correspondence still continues. He now commands several thousand dollars a year, and several times has sent acknowledgements in the form of gifts of those delicate and costly things made by the Mexican women, and, of course, highly prized by the recipient. Many others of "our boys" show like response to her womanly influence, and call her "mother," with a tenderness which often surprises one not accustomed to the tender undertone of many a hungry heart in the prisons.

Co-ordinate with the opening of the home, the first board of directors was organized, and the society incorporated under the name of "The Kansas Society for the Friendless." On its first boards of reference and directors are found such names as Governor W. E. Stanley, Ex-Governor E. N. Morrill, Rev. Chas. M. Sheldon, Bishop Frank R. Millspaugh, President L. H. Murlin of Baker University, Judge T. F. Garver of the Kansas Court of Appeals, Prof. F. W. Blackmar of the State University, and many others—the leaders in political, educational and ecclesiastical circles. The immediate acceptance by these men of the positions referred to shows how keenly the need was felt and how well satisfied they were with the aim and scope of the society. The first of the five departments which the society now operates was the temporary home, where ex-prisoners are temporarily kept until work can be found; where the sick and disheartened are loved back to life and courage, from which they can be sent to positions secured for them, and to which they can return if their first struggles fail, so they need not again fall below the crime line.

The next department developed was the Prison League, now affiliating rapidly with the Prison Endeavor societies. An evangelistic meeting was held in the Kansas State Penitentiary. The men were asked to accept Jesus Christ as Lord and Savior, and to express their Christian life according to the following pledge:

The Pledge.

Active Members.

1. I accept Jesus Christ as my Lord and Savior.

2. I will make it the rule of my life to pray, and to carefully read the Bible every day, and will faithfully endeavor to think, speak, and act as Christ would have me.

3. I will obey the prison rules, will treat the prison officers with respect, and, so far as possible, will conduct myself without offense toward my fellow-prisoners.

4. When able to do so, and not prevented by my duties to the prison, I will attend all the meetings of the society, and take some part aside from singing.

5. I will wear the official button of the society, and will endeavor to make it both the means of helping others and an honor to the cause of my Master.

6. On leaving the prison, I will enter some honorable employment, and, trusting in the Lord Jesus Christ for strength, will become an upright and helpful member of society.

The league movement has since spread to the following prisons: Missouri State Penitentiary, Kansas Industrial Reformatory, United States Prison, Oklahoma, Colorado Industrial Reformatory, and the two state prisons of Texas. Four of these are leagues of Christian Endeavor. All these have approximately twelve hundred members. A league of Christian Endeavor, under the able leadership of Chaplain Drahms, will no doubt achieve the same success as in other prisons. The fact that Chaplain Drahms is next to the oldest chaplain in active service in the United States, and has written one of the best treatises on the criminal of recent date, leads one to believe that the future of the Christian Endeavor Society is assured.

How the Society Spread to Other States.

Missouri.

It was in the autumn of 1901 that I organized the league in the Kansas State Penitentiary. Its success was so marked that Chaplain George J. Warren, D.D., chaplain of the Missouri State Penitentiary, invited me to come to Missouri and organize. The result was a

REV. S. E. LYND, Ph. D.,
State Superintendent for California.

league of 300 members, which has since grown to nearly 600 members, and maintains that average.

Oklahoma.

Next, in company with Chaplain McBrian, chaplain of the Kansas State Penitentiary, assisted by the son of the chaplain, who was at that time private secretary to the governor of Oklahoma, that territory was visited, and the first steps toward an organization were taken.

Colorado.

In the summer of 1902, seeking absolutely needed rest, I went to Colorado, whereupon Mrs. Lucy L. Harrington, the secretary and mother of the Colorado Prisoners' Aid Society, and Rev. David Utter, D.D., its president, requested that I organize a society for the friendless to "supersede and include" the Prisoners' Aid Society. I began work at once, spending that vacation, visiting the State several times during the year, and giving my vacation last year to the work. This resulted in the organization in the autumn of the Colorado Society for the Friendless, with its present board of directors. During the organizing period, I had formed a league in

the State Penitentiary at Canon City, and a League of Christian Endeavor in the reformatory at Buena Vista, under the efficient management of Chaplain J. H. P. Lucas. The penitentiary league has over seventy members, and that in the reformatory over forty-five, under the wise management of Chaplain Wm. H. Eastham.

Joins Hands with Christian Endeavor.

In the spring of 1902, I reorganized the Christian Endeavor Society in the Kansas Industrial Reformatory, at Hutchinson, into a League of Christian Endeavor, the first of its kind. The membership was raised from twenty-five in the Endeavor Society to sixty-five in the league, and the chaplain testified that the spiritual life was much more intense as the numbers were greater than formerly. This came to the ears of the United Society of Christian Endeavor. They invited me to put the plan before the International Convention of Christian Endeavor, at Denver, which I did. At my request, the committee was appointed to adopt a plan by which all the prison Christian Endeavor Societies of the United States could be unified. This committee has not yet made its final report, but the indications are that the plan of the League of Christian Endeavor will be closely followed. They have already prepared a list of topic cards for 1904, which are in use in the prison Christian Endeavor Societies of the United States. Mr. J. E. Wood, president of the Christian Endeavor Society in the New Mexico Penitentiary, is its chairman.

New Mexico and Utah.

Growing out of the Christian Endeavor work, I was invited to visit New Mexico, did so, and organized the New Mexico Society for the Friendless. In like manner, I visited Utah and formed a provisional committee to have in charge the work.

Texas.

For nearly a year the leading prison workers of Texas, led by Chaplain W. T. McDonald of the State Penitentiary at Huntsville, and reinforced by General L. M. Openheimer, chairman of the Board of Prison Commissioners of Texas, had been importuning me to come and organize the prison workers of Texas. I visited that state, reorganized the prison Endeavor Societies, and have laid the foundations for the Texas society.

Rev. S. E. Lynd, Ph.D., was a Congregational minister in Kansas. He was highly commended to us, and I approached him with a proposition from our board of directors to enter our missionary service. Coming to California, he responded to our request to make a sociological survey of conditions on the coast and report. As the result, I came to aid him in projecting the California society. I found in a prison in the interior a young man who had been reared in Oakland. At the age of fourteen he lost his mother, drifted East, and was sent to prison for a trivial offense, which should have received a county jail sentence at most. After he had served eleven years, and was dying from lack of vitality, I secured his release and sent him back to his native heath. But there was no one known to me to whom I could send him, and he suffered much, though still living uprightly. From that on a mission on the coast was fore-ordained. Rev. Mr. Lynd is a scholarly man, who has worked his way from his eleventh year. His education has been practical, as well as theoretical. A student of Chicago University, and holding the degree of Ph.D. from the State University of Indiana, he has, with us, had wide experience as a teacher and as a practical business man. Born of Scotch-Irish Presbyterian parents, and trained in infancy in a pious home, by inheritance and training he is both orthodox and evangelical. People of the parishes which he has occupied speak highly of his speaking ability and personal worth. Familiar with the movement in its original home and trained under my personal care, I have full confidence in his ability to conduct this branch of our growing movement.

SOME OF THE SUPERINTENDENTS OF THE SOCIETIES FOR THE FRIENDLESS.

UPPER LINE:—
Rev. BASIL E. NEWTON, Ph. D., Southwest District, Mo. — REV. JAMES B. BALHUON, Ass't to General Sup't. — REV. W. E. COLLETT. State Sup't. Colorado. — REV. L. H. HOLT, A. M., Sup't. Oklahoma and Ind. Ters. — REV. A. M. HARKNESS Sup't. New Mexico.

LOWER LINE:—
CHAPL. R. A. HOFFMAN, A. M., Northwest District, Kansas. — REV. EDWARD A. FREDENHAGEN, A. M., General Superintendent. — REV. F. G. BRAINERD, S. E. District, Kansas. — CHAPL. J. D. McBRIAN, League Pres. Kan. State Penitentiary.

Territory.

At a meeting of the leaders of the prison work in the West, held in connection with one of the national conferences, the Society for the Friendless was ceded all the territory west of the Mississippi, excepting Iowa and Minnesota. These last attach to the Chicago

office, and are under the care of the Central Howard Association. If the unparalleled growth of the last three years continues, the society will, in all probability, accomplish its mission. In States where prisoners' aid work is being done, the leaders are recognized and their movement given full expression. For example, the Colorado Prisoners' Aid Society had labored four years and accomplished great good. Its officers and work form not only part of the Colorado Society for the Friendless, but are given an expression and impulse and a fruition far beyond anything possible under the older form of organization. In California the society will work in close affiliation and co-operation with the California Prison Commission, of which Mr. Charles Montgomery, whose unselffish and self-sacrificing work for the prisoner is so well known, is the efficient president.

A FRIEND OF THE FRIENDLESS.

By Horace Walter Burr.

The great forward movements of the kingdom of God owe their beginning and continuance to the direct operation of the Holy Spirit, who reveals to many earnest seekers faint gleams of new truth, and finally calls some one to give it concrete expression. This was true of the beginning of foreign missions in America, in the historic hay-stack conference. It is as true of the origin and growth of the Societies for the Friendless.

The founder and general superintendent of this interdenominational missionary society, laboring for the redemption of the criminal classes and for the prevention and cure of crime, Rev. Edward A. Fredenhagen, A.M., is a Congregational minister, a graduate of the Metropolitan Business College of Chicago, Wheaton College, and Chicago Theological Seminary, with post-graduate training in all of these institutions, and master's degree in criminology from his alma mater. Early in his student life he fell under the influence of Dwight L. Moody, from which contact his work assumed an evangelistic tendency. He has been a close student of sociology from the rise of the science, and later studied under Prof. Graham Taylor. Imbued from the first with a strong missionary spirit, he served in that capacity in the far West, in the interior, and in the South.

Mr. Fredenhagen's early training brought him into close contact with the unchurched classes, and having an earnest nature and a boundless love for needy humanity, he acquired an intimate knowledge of their needs and habits, and attempted to extend the parish work to include them and to bring them under the influence of the gospel. He soon discovered that there was still a class so far below the line of accepted respectability that they were necessarily outside of the influence of the parish. Neither did the conservative elements take kindly to a mixture with these submerged classes. It resolved itself into a choice between working above or below the line of crime, and none but a heroic nature could have come to the conclusion to take his place among those on the under side. Mr. Fredenhagen did not enter the work blindly, but only after a most careful study of sociological movements for reclaiming the lost classes, and comparing them with the direct teachings of Jesus.

The religious world has not seen in recent years one so admirably fitted by nature and by training for the organizing of a great movement and at the same time maintaining the personal and sympathetic contact with the "brother in bonds." It is his success in this two-fold work, as well as his geniune earnestness and dependence upon God, that causes him to be received favorably in those States which have heard of his great work of prison reform and feel their need of a like effort.

In saving money to the tax-payer by helping to depopulate the prisons, in binding up broken hearts, reuniting separated families, and redeeming priceless young lives, Mr. Fredenhagen has proved himself not only a "friend of the friendless," but a friend of humanity at large.

Berkeley, Cal.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 31. Topic: "An Evening With Burma and Siam. Isa. xxxv: 1-10.

The wilderness and solitary places of Burma and Siam have been made wonderfully to rejoice through the efforts of the Christian missionary, and, using the language of the prophet, their deserts made to "blossom as the rose."

Burma is not a large land. It has an area about equal to New England, the middle states, Ohio, Indiana, and Illinois combined. The population is only about 10,000,000. Notwithstanding, there are said to be forty-two different races, and between the principal nationalities—Burmans, Shans, and Karens—marked differences exist. The Burmans are, for the most part, intelligent, haughty and indolent, while the Shans, though equally intelligent, are less proud and more diligent and industrious. The Karen people are by far the most docile and teachable.

The people of Burma are a hardy race and capable of greater things in most respects than those of India. Education is quite common among them, and many of the arts of civilization, though the latter are practiced in a somewhat crude way. The natives are courteous and rather prepossessing in appearance. They are contented with little, and in some parts more inclined to sports than labor. Social life in Burma is freer, happier, and more comfortable than in many parts of Asia, yet the houses of the people show how aimless and indolent many of them are. They are often built of bamboo and thatch, without nails and very little expenditure of any kind . The houses are usually of but three rooms, built upon posts, and animals are kept beneath them. The Burmans are a musical people, and the love of it finds expression in a variety of instruments. They have no Sabbath, but every eighth day from a new moon is a worship day, when special offerings are carried to the pagodas. The social elements enter largely into their religious observances. While the Buddhist priests claim to be learned, they are shamefully ignorant. They pose as educators of the people, but really keep them in ignorance.

In Burma women occupy a more independent position than in many heathen lands. They manage their households and go about freely. They even engage in trade and accumulate property.

Mission work in Burma has been carried on for more than a generation, and has registered many instances of devotion and heroism. The fruits have been abundant and the effects lasting. Judson toiled many years before making his first convert, but left an en-

during influence upon the people. Great blessing has come to the Karens, a despised hill tribe among the natives, and many scores of them to-day see a great light. One-third of them are now said to be nominally Christian. In turn they, too, have become missionaries. They have a missionary society, and send men north and east to other countries, supporting them and reenforcing them as their needs require. The Bible is translated into the Karen tongue. The government report says "the Karen race and the British government owe a great debt to the American missionaries who have wrought this change in Burma."

Siam has five millions of people, being in size about equal to Chicago and New York combined. Few lands are more open to the gospel. The whole territory is within reach of the Christian missionary, who can travel and build churches and schoolhouses when he will. As a people, the Siamese are pleasant, good natured, hospitable, and kind to their children, but indolent to a degree and often deceitful. The Siamese people and their kinsmen, the Laos, make up three-fourths of the population; the other fourth is made up of Chinese and other nationalities.

The Siamese are, for the most part, Buddhists, and all of them are latent priests.

In their social customs the Siamese present many points for study. The rich Siamese lives sumptuously; the poor are greatly degraded. The nobles have erected handsome houses, planned by European architects, some furnished with English, French, and Chinese furniture. The middle class dwell in houses built of wood, usually unpainted teak, and roofed with earthen tiles. They have very little furniture.

Women in Siam enjoy greater liberty than in any other oriental land. They perform all sorts of labor in the open streets. The daughters, however, are not supposed to need education, and thus become mere "hewers of wood and drawers of water." The Siamese do not kill their daughters, yet the sons are a privileged class. It is a mark of merit to be a boy in Siam. Still the women have a mighty influence. "It is the women," says Miss Cort, "who keep the idol on it pedestal, and it is the mother who trains the children to idolatry. It is more difficult to win the women to Christianity than the men, because they are so much attached to Buddhism. The most hopeful work is among the people of the Laos country in the north.

No mission stands in greater need of workers than Siam. Life in that country is not an exile, nor a burying of one's self, for a cordial welcome is extended to the Christian everywhere.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Louise E. Wilson, who has been some months in America, left Boston July 11th, on her return to Micronesia, on the Morning Star No. 5.

This ship is said to be better adapted for the work among the islands, and is better furnished than any of its predecessors. The route it takes is through the Mediterranean, Suez Canal, Red Sea, Indian Ocean, Bay of Bengal, China Sea, etc. It stops at the Azores, Malta, Aden, Colombo in Ceylon, Singapore, and probably Saruah in Borneo. The captain is trying to avoid Manila on account of typhoons. Word has been received from Miss Wilson from Fayal in the Azores under date of June 23. All were well. They are all pleased with the new "Star." The only wish was that she could travel with less motion. Miss Wilson says she does not think there is another vessel sailing on the sea that can roll as that one does. The engine works well and they take their comfort in knowing that they are moving. The schooner "Carrie and Annie" will sail from San Francisco with supplies for missionaries about July 26th. Any packages for the missionaries there may be left at S. Foster & Co., 26 California St., San Francisco.

THE SUMMER SCHOOL OF THEOLOGY.

The bringing out of such men as McFadyen and Sanders from the East, and of Dr. Meredith from the South and the presence of our own honored Browns will doubtless mean a considerable gathering of Congregational clergymen and more Sunday-school teachers and perhaps a sprinkling of alert men from other connections. I have a bit of fear, however, that many will miss it because of very slight reasons. I had myself almost made up my mind to say I was "too busy and must deny myself," and I now confess that the repeated reminders of the feast were all that saved me from letting it all pass by. But I have decided to go because I need it. I am sure that in such association and fellowship and thought I can climb a little higher and take a little broader view and a deeper breath. I always did enjoy the topmost view. The rising mountain trails and their highest points are pleasant possessions of memory.

I am now very anxious that no one shall stay away who needs the stimulus—and who does not? Is not Emerson speaking of us when he says, "All men are asleep most of the time, most men all of the time?" If you are "tired" and haven't the appetite, let me suggest this: Hire a quiet room to sleep in. Sleep nine hours of every twenty-four if you can possibly keep your eyes shut; abandon yourself for the two or three hours of each day to appreciative listening; spend the rest of the time in walks and talks with congenial spirits. Such a ten days ought to "lift the level" of the coming year. It is not to get "stores." No man of us but has stores enough at hand. We spend this time to get fresh appetite and power and vision which shall wake faculties we have not dreamed we had.

C. G. Baldwin.

NOTES AND PERSONALS.

The Rev. and Mrs. F. M. Price of the American Board Mission at Guam arrived in San Francisco last week. They are home on missionary furlough, Mr. Price being in poor health. They think of making their home for awhile in Oakland.

One of the Los Angeles readers writes as follows: "In a very appreciative article on Pomona College in The Pacific for July the 7th it is stated that 'the last graduating class numbered 23, an increase of fifty per cent over last year's class.' This is incorrect. The class for 1903 numbered 26."

The Third Congregational pulpit will be occupied next Sunday morning by the Rev. Dr. Geo. C. Adams. Sunday morning there will be the reopening of the the church auditorium, after having been closed for several weeks for extensive repairs. It is expected that Dr. Kantner of Salem, Oregon, will supply for five Sundays, beginning July 31st. Last Sunday the pulpit was supplied by the Rev. E. H. Hadlock.

The Congregational ministers of San Francisco and vicinity were addressed last Monday by the Rev. E. A. Fredenhagen of Kansas on the subject, "The Re-

demption of the Criminal." Mr. Fredenhagen is the general superintendent of the Society for the Friendless which seeks the welfare of the criminal both in the prison and after his release. He has come to California to organize a society in order that this class of people may have the attention which is calculated to make them worthy of self-supporting citizens. Last Sunday he spent the day with Chaplain Drahms at San Quentin and assisted in the organization of a Christian Endeavor Society of 31 members. Mr. Fredenhagen stated in his address on Monday that two out of three criminals are such accidentally, that they are largely the product of environment, and that many who fall back into crime after emerging from prison do so because no friendly, helping hand is extended to them. These societies which he represents exist now in eight different states. We have pleasure in giving to our readers this week an article by Mr. Fredenhagen concerning this work. We commend the article and the good work to all.

CHURCH NEWS.

Martinez.—Sunday, July 10th, five were received into the church. Three on confession.

Wyandotte.—The Wyandotte church has been recently painted and is now completed. Erected four years ago by a few faithful workers, improvements have been made as the means could be collected. The church is out of debt and has excellent prospects for growth and effectiveness.

HOME AND FOREIGN MISSIONARY RALLY.

There will be a rally of the Home and Foreign Missionary societies of the Los Angeles district, held in the First Congregational church, Long Beach, Aug. 19. Let all the women of the W. H. M. U. and Southern Branch in this district bear this announcement in mind.

Mrs. E. B. Allen,
Mrs. S. G. Lamb,
District Vice-Presidents.

TO FRIENDS OF MAYFLOWER CHURCH.

I am asked to do what I can to aid dear Mayflower church at Pacific Grove, to dedicate its finished building free of debt Sunday, July 24th. What it has been to many tourists and visitors even in its crude conditions many of you know. It was a heroic effort the brave little flock made to build in the almost forgotten hard times. It belongs to us all as Pomona and our seminary do, in a special manner. The beath of its courage in giving is wafted to us at every association. Please, as soon as you lay down this Pacific, hurry a letter or a postal to Rev. O. W. Lucas, or to me, at the Grove, telling what you will do to help if we can raise the required three hundred dollars. Let it be a hint to the deeper fellowship which shall henceforth mark our work for Christ and each other after we have touched each other in his association in October.

Faithfully, Edwin Sidney Williams.

Oregon Letter

By George H. Himes.

Beginning with next Sunday evening, July 24th, the topics of Rev. Elwin L. House, D.D., for seven evening discourses will be as follows: "Faust, or Selling One's Self to Satan;" "The Yoke;" Stereopticon sermon "In His Steps;" "Othello, or Intellectuality vs. Morals;" illustrated sermon on "The Life of Christ;" "The Christian, or the Tragedy of a Woman's Love;" and an illustrated lecture on "The Life of Paul."

Rev. Cephas F. Clapp, superintendent of the O. H. M. S., went to Loraine, Lane county, about eight miles west of Comstock, a station on the Southern Pacific R. R., to hold a series of meetings if the way seemed to open up. It is also reported that fishing is fairly good in that vicinity.

The Forest Grove church is very busy in connection with its new church edifice, the contract for which was let several weeks ago. In a few days the cornerstone of the new edifice will be laid.

For the first time the Congregationalists of Portland have united with other Congregationalists in assisting to maintain headquarters at the Willamette Valley Chautauqua Assembly, the eleventh session of which is now being held at Gladstone Park, about twelve miles south of this city. Pacific University, Oregon Historical Society and the Oregon Pioneer Association are represented at the same tent.

The attendance this year at the Assembly is larger than ever, and the program is unusually good. Rev. Newell Dwight Hillis, D.D., of Plymouth church, Brooklyn, N. Y., will speak next Friday, Saturday and Sunday.

Last Wednesday morning another was added to the list of members of the First Congregational church who have passed to the better life, in the person of Mrs. R. V. Pratt, after an illness of six months. She was born in Salem, Iowa, March 17, 1845, of Quaker parentage. In her early girlhood her parents removed to River Falls, Wisconsin, where she became an active temperance worker. She was married to Mr. R. V. Pratt in November, 1863, who was then a soldier in the Civil War, and at once became an earnest worker in the Sanitary Commission and remained such until the war closed. Not long afterwards they removed to St. Paul, Minn., and became connected with Plymouth Congregational church of that city, entering the Sunday-school work. In this connection she organized an industrial school for girls and was superintendent for seven years. The Young Woman's Friendly Association for Employed Girls was another organization which engaged her attention, and she also taught more or less in the Scandinavian schools. She and her husband were charter members of St. Anthony Park Congregational church, and rendered most efficient service therein. They came to Portland in April, 1896, and at once identified themselves with the First church. Soon after her arrival Mrs. Pratt felt there was a need for a free library, and at once began to canvass personally for funds. Her energy in the good cause was such that she quickly had a room fitted up and a considerable number of books, periodicals and newspapers on its shelves. This work became deservedly popular and in time the city authorities gave her the use of a number of rooms in the city hall without expense, and in these enlarged quarters the first free circulating library of Portland had its origin. A little more than two years ago, when the Portland Library, a private corporation, was converted into a free institution, the two were merged into one, mainly, if not altogether through her influence. She then retired from public work, and soon after suffered a nervous collapse, which resulted in acute stomach trouble, causing her death. During her eight years residence in Portland, she was constant in her endeavor to do good, and was faithful to every trust imposed upon her. Humanly speaking, her death is a public loss. Besides her husband she leaves one grown daughter.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson V. July 31st.

Omri and Ahab. 1 Kings xvi: 23-33.

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv: 34).

DAILY READINGS.

M. Omri and Ahab (I Kings xvi: 23-33).
T. A prediction (Deut. xxxi: 14-21).
W. The wicked heart (Jer. xvii: 1-10).
T. Stubborn wickedness (Jer. xliv: 1-10).
F. Evil friendships forbidden (II Cor. vi: 11-18).
S. A prophet's rebuke (Mic. vi: 8-16).
S. Sin known by God (Amos ix: 1-10).

INTRODUCTORY.

The dynasty of Jeroboam had been destroyed, and a new one, under Baasha, established. The second, however, was no better than the first, for Baasha also "did evil in the sight of Jehovah." As among the other nations, so in Israel, it had become quite the popular thing to murder kings and all their kinsfolk, and make way for those supposed to represent reform ideas in government. During the forty-one years that Asa reigned in Judah seven different kings occupied the throne of Israel.

EXPOSITORY.

Vs. 23-28. Omri had been commander of the armies of Israel. Upon receiving news of the death by murder of Elah, son of Baasha, the people proclaimed him king. Hastening home to Tirzah, the capital of their nation, Omri and his armies found the palace in possession of Zimri, who had proclaimed himself the king. His reign lasted but seven days. The capitol was stormed, the palace was burned, Zimri perishing in the flames.

The fact that Omri bought the property mentioned is an evidence that even kings were compelled to respect the rights of ownership. The estimated cost was somewhere between three thousand and five thousand dollars. It is notable that an obscure man gave name to what developed eventually into "a distinct race, which has managed to perpetuate itself, through all the convulsions of the East, from the time of Nehemiah down to our own."

Jereboam's idolatry had made his name a symbol of national wickedness. That Omri walked in his evil ways must have been a sore disappointment to those who had elevated him to the throne.

The book of the chronicles of the kings of Israel was not the same as the "Books of Chronicles" of the sacred canon. It was simply an official historical record of the kingdom.

Vs. 29-33. Omri had made a record for wickedness, but Ahab went beyond it. His was the climax. Not only did he foster the forms of idolatry established by Jeroboam and perpetuated by his successors, but he instituted the worship of Baal. "It was the first instance of an Israelitish king choosing his chief wife from among the Canaanites, and Jezebel's marriage with Ahab has been called the turning point in the history of Israel." Jezebel was fierce, cruel and licentious. She was the Lady Macbeth of Shakespeare's drama. It can easily be seen how her influence moulded the life of the nation politically and religiously. Ahab not only worshipped Baal, but he made no resistance to the efforts of the queen to completely annihilate the worship of Jehovah. As Solomon had erected temples for his pagan wives, so Ahab built a temple to Baal, in honor of his heathen wife.

SUGGESTIVE.

1. The wickedness of Israel was progressive and cumulative.
2. The influence of a first ruler, be it good or bad, is likely to have a marked effect upon a nation's subsequent life. The taint of Jeroboam always remained.
3. No man ever had a better chance to do great things for a people than Ahab. No man ever failed more completely.
4. How terrible is a wicked woman's influence! How blessed a good woman's!

Trusted.

Nothing is more likely to give hope and courage to the despairing than the thought that there are people who still believe in them.

A young man, for persistent wrong-doing, was convicted of felony, and was sent to the penitentiary. He came out at the end of two years more hardened than ever, an object of shame, distrust, and suspicion. He came to his native town; every one gave him the cold shoulder except poor old woman who had known him since a child. She met him near her little home on the day of his return.

"Why, Harry," she said, as if nothing had happened, "I'm glad to see you. I didn't know you had come back."

"Well, I have," he said gruffly.

"Yes, I see; where are you staying?"

"On the street."

"Dear me! That's no place for any one to stay. Come home with me and stay for supper. I can't give much choice, but you are welcome to what I have."

"Aren't you afraid I'll rob and murder you?"

"Why, Harry, I'm no more afraid of you than when you used to sit in my lap in your baby clothes. Come right along."

After supper she said: "Now, Harry, you must stay here to-night and sleep in the little room my own boy slept in before he died."

In the morning she said: "You'd better stay here until you find something to do."

"Do you suppose any one would give me anything to do?"

"No, I don't. I thought about it while you slept, and I tell you what you'd better do."

She went to a bureau and took from it a silk handkerchief containing a roll of bills.

"Now, Harry, here's fifty dollars, which I have saved, penny by penny, as the saving of a life. I've been saving it up to be used in my last sickness. I want you to take this money, go away off where you are not known, and begin life over again. I can trust you to pay it back, if able; if not, all right. I am not afraid to trust you."

She could say no more, for Harry was on his knees, his face in her lap, crying as he had not since the days of his childhood.

"Say it again."

"Say what?"

"That you are not afraid to trust me."

"Why, I am not."

"Then I'll take the money and do as you say, had as I've been, to prove that I m worthy of your trust."

Her confidence proved to be his salvation. He put hundreds of miles between him and his old haunts, and began life anew, with hope and courage, because one trusted him. In a few months the old woman's money was returned, with more than compound interest. In the letter sent with the money was:

"I owe my salvation to three words you spoke when all the world was against me: 'I trust you.' They led me to the belief and trust in the God I am trying to serve."—Industrial School Gem.

Salvation—What It Is.

Many erroneous notions and mistaken ideas are entertained as to what salvation is. That eminent divine and practical, orthodox preacher, the late Dr. Joseph Parker of London aptly defined it as follows:

"Salvation is not soltitude. Salvation represents a great sociality. Salvation is the heart of a noble fellowship. There may be too much said about salvation when that term is too narrowly interpreted. No selfishness is so selfish as pious selfishness. No cruelty is so cruel as Christian cruelty. The bite of the wolf is nothing to the lie of the soul. What if your salvation, and mine, are of infinitely less consequence than we have supposed? If we have been looking on that term as simply expressive of that comfortable, individual certainty of going higher, and doing less and less, and enjoying the indolence of doing nothing, some strong man may one day arise who will tear that idea of salvation to rags and tatters. It is not true, therefore it is not healthy, therefore it ought to be put down. 'Are you saved?' may be a wicked inquiry. In another sense there is no greater question than, 'Are you saved Are you a new creature, a liberated soul, a mind on which there shines the whole heaven of light? Are you a soldier, a servant, a helper of the helpless, a leader of the blind? Are you akin to the soul of Christ?'"

Foreign Facts.

The mortality rate from cancer has trebled in Germany since 1875.

The number of Chinese outside of China is estimated at over 7,640,000.

Emigration from Italy is five times as great as it was a quarter of a century ago.

February this year had no full moon. This phenomenon occurs once every nineteen years.

Buildings in the principal streets of Liverpool, England, are not allowed to exceed ninety feet in height.

A rainy Sunday means a loss of $2,500 at the Berlin Zoo, although the admission price is only six cents.

More than $750,000 worth of artificial milk was exported last year from Germany and France to the United States.

The population of London includes about 252,400 more women than men. In Hampstead there are 159 females to every 100 males.

Test wells are to be sunk in Cape Colony, near Ceres and Mossel Bay, where indications of oil fields have been found by experts.

The Nile Dam at Assouan enabled the Egyptians last summer to supply 20,000,000 extra tons of water daily at the critical time for agriculturists.

Although the Brazilian State of Bahia is almost an entirely agricultural region, plows, harrows, and cultivators are practically unknown there.

In 1903 the Russian savings banks received about $50,000,000 more than in the preceding year. Since the outbreak of the war these banks pay out more than they take in.

More Japanese men marry at 22 than at any other age. The favorite age for girls is 20. Some girls, however, marry as early as 12 and 13, and some boys at the age of 13 and 14.

The Newspaper Press Fund of London now amounts to $250,000. There are over forty pensioners who receive $150 a year, besides a number of widows and orphans who are assisted.

The ribbon of the French Legion of Honor was recently bestowed by Admiral Duperre on a sailor who, in connection with the lifeboat service, had saved 384 lives in thirty-five years.

The Tien-tsu-husi, or Society for Natural Feet, is making many converts in China. In some regions young men sign a pledge not to marry girls with artificially crippled feet.

No immigrants are wanted at present in the Transvaal, no one being allowed to land unless he possesses at least $100. Living expenses are said to be three times as high as in England.

Tourists in Italy are still subjected to the annoyance of having their trunks examined, not only at the border, but on entering every city, on account of city taxes on provisions and wines.

The latest vocation opened to women in Berlin is that of being a "Rontgen sister," or a nurse specially trained for treating patients with X-rays, a task which requires much skill and care.

The student who happened to be matriculated as the thousandth at Jena this summer received a gold watch, and a local restaurateur has offered him free dinners, for the whole semester.—Selected.

The Comforts of Religion.

I have been led to think more of these by going to see those who do not have them. Many of us have lived on these for many years, and our souls, so to speak, have grown fat and flourishing on them, so that we are not able to comprehend the condition of a soul struggling along without them, just as those who have fed on the choicest food can hardly have an idea how half the world carries about the discomfort of hunger from day to day and year to year. If we are made aware of the hunger of body of any about us, we do not withhold food; we are glad to impart; we had only neglected to search them out. But when it is brought to our knowledge that souls are feeding upon husks, struggling along against disappointment and pain and all the ills of life, with nothing to set off against them, here or hereafter, what is our course then? Do we get up and go to them, trying to impart that which has satisfied and filled us? Can we say we do as quickly as we respond to their bodily hunger? Why not? Do we not want their soul hunger satisfied as much as their bodily hunger? We surely do. Then what keeps us from going to them at once? A short answer to this would be, Satan. He don't want us to go. We can not bear to allow that we yield to him for a moment. So we bring up various reasons for not going. One is that those who are starving in soul don't want us to speak to them about it. This is Satan's suggestion, for often times they do want to be spoken to. Is not the trouble often because we begin in the wrong way? We ply them with many questions, as self-authorized examiners into their condition. Would it not be better to tell what religion has done for us, how it has satisfied and carried us over all the hard places of life? If soul and body are sick, ought we not first to bring forward the sympathy of the Great Physician, and quote the pitying words of the Bible? To the indifferent and rebellious this does not apply. But to the timid and silent ones, if we wish to recommend our Saviour, we must not, as Faber says,

"Magnify his strictness
With a zeal he will not own."

It is not an easy thing, held back as we are by the wily tempter, to go to the hungry souls to help and bless; but if our religion has done much for us, we can learn to speak of its comforts, rather than its duties; its invitations, rather than its commands. A. B. G.

The Cross of Christ.

The cross of Christ, this is the point to which everything worthy of the name of Christianity is drawn, and the great orbit round which it revolves. What is Christianity without the cross? What is religion without a crucified Saviour? What is faith, or hope, peace or joy, if they are not streams from the smitten Rock? Are they not all illusion, the mirage of the desert, ropes of sand to the needy ones around? Take away the cross, and you take the sun out of the firmament, leaving all religion cold, dark, and dead. * * * What is it that draws the ascription of praise from that multitude which no man can number, gathered out of every kingdom and nation and clime and tongue, but the sight of the "Lamb as it had been slain" in the midst of the throne? In the church above and the church below, in the church militant and the church triumphant, the cross of Christ is the great attraction of all hearts, and without it there is nothing.—Frederick Whitfield.

More Eastern Excursions

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Thou Shalt Know Hereafter.

God keeps a school for his children here on earth and one of his best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes tripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the shadow; but never did his promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often; or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough-handed teacher!

God's Plan for Us.

There is a work to be done in us, in our own hearts and lives, which is even more important than anything assigned to us in the scheme of the world's activities, says the Rev. Dr. J. R. Miller. There are lessons which we can learn much better in the quiet, shaded sick-room than outside in the glare of the streets. Our shut-in days need never be lost days. Whatever they may cost us in money or suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks. We need only to accept God's way and go as he leads, and at the end we shall find that in not the smallest matter have we ever been unwisely led, but that every step He has brought us to some good.

"It Makes Me Sore."

A young business man of thrifty habits, who, like many others, does not drink, but occasionally drops into saloons to see the boys, recently said to a friend: "I was in one of the saloons the other night. The bar was filled up solid with men; and, say, I could count just about every other man who owed me a bill of some standing. They were spending enough all around that evening to pay me individually what they owed me. It makes me sore. I live and dress simply, and save and pay my debts, and it makes me tired to see the men blow their stuff at the bar and let me go."

Storm and Yet Peace.

Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the worn body was in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when his enemies were dogging him in the streets of Jerusalem, he turned to his disciples and offered them, as a last legacy, "My peace."

Purity of Conversation.

Exalt virtue in golden speech. Everywhere and under all circumstances let us not suffer the tongue to be made the ally of Satan. Despise his work in this and in all things. Show by sealed lips or open rebuke a deep abhorrence of scandal. If all were to do this, what a change would come over the face of society!

"Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there by any virtue, and if there be any praise, think on these things." Let Christian art embody in forms of beauty these inspired ideals. Reject the works of art of an opposite character from private and national galleries. Let the exalted poetry of Longfellow, Whittier, Bryant, and other worthies elevate and refine our homes. Above all, let us seek to purify the springs of American society by the gospel of Jesus Christ. Here is the only safety of the individual and of the nation. "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: * * * and it is set on fire of hell. * * * It is an unruly evil, full of deadly poison."

Have You.

Have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things you must learn them now, and oh, when you shall see those glorious jewels shining in some one else's crown which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense which can only come from trial and suffering?—Mathew Simpson.

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From the columns of a recent exchange we take the following copy of a unique notice affixed to the church door at Whitechurch, London:

"Missing, last Sunday, some families from church.

"Stolen, several hours from the Lord's day, by a number of people of different ages, dressed in their Sunday clothes.

"Strayed, half a score of lambs, believed to have gone in the direction of 'No Sunday-school.'

"Mislaid, a quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

"Wanted, several young people. When last seen, were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

"Lost, a lad carefully reared, not long from home, and for a time very promising. .Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any person assisting in the recovery of the above shall in nowise lose his reward."

Some Things We Know.

We know that men get drunk.

We know that whisky, wine and beer make them so.

We know that drinking men wrong their families, the community and themselves.

We know that three-fourths of the criminal court expenses result from the saloon system.

We know that it controls the police force of every city.

We know that it injures education, morality, and religion.

We know that it fosters crime, increases taxation, and demoralizes every community where the saloon system is tolerated.

Saloons do nothing but produce drunkards, and it makes no difference whether they are high or low license saloons. License doesn't change the effect of liquor. The trouble is in the liquor.

We know all the above things without anyone repeating them to us. The question is: What are we going to do about it?—Exchange.

Our character is but the stamp on our lives of the free choice of good and evil we have made through life.—Geikie.

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